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To all Perſons of Quality, Ladies, Gentlemen, Tradeſmen, and all others to whom theſe Epiſtolary Lines may come, I. P. *wiſheth all Health and Happineſs, length of days, with increaſe of Riches.*

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Friendly Reader,

IF Man will give himſelf the trouble but to turn his Eye upon himſelf, and conſider how great things God hath done for him; but eſpecially to take a view of thoſe vaſt Endowments with which he hath inſpired his rational Soul: I think he cannot chuſe but divert himſelf into a Divine Extaſie, and cry with *Job*, *Quid agerem tibi, O cuſtos hominum*, *Chap.* 7. 20. For ſo great is the ſweet Influence of his mercy, in making man ſo perfect in thoſe Theological Virtues of Knowledge, Wiſdom, and Learning (of which large Volumes have been written)

 that

that it would befool the beſt of Wits, that ſhould be ſo peremptory to undertake to give a full account of it to us; and if we were able to gild our Language with Angelical Oratory, we could not ſpeak its due praiſe.

But if we conſider Learning as it is, and that as it is ſought with great diligence, ſo its uſe proclaimes its Vertues, and tells us, that it is an Ornament to Nature, the Handmaid of Wiſdom, the right Hand of Phyſick, and the greateſt perfection of Humanity: For he that is once well acquainted with this, he climbs (like the Antiquary from year to year, till he arriveth at the Ancient of days) from one degree of Learning to another; as in Naturals, Vegetables, Animals, and ſo in himſelf where he may read the miſery and frailty of man, and laſtly in the Elementary World; and ſo from things created to the Creator, in which place he muſt with admiration ceaſe to inquire, and be proud of his ignorance, leſt his prying into thoſe things, makes him for ever accurſed.

Now it hath been the care of Judicious men in all Ages, as well Heathens as Chriſtians, to preſerve the learned productions of their Labours, to inſtruct and encourage thoſe that ſhall inquire for the future. Neither is man made for a ſelf-end, as the Learned *Plato* tells us, when he ſaith, *We are born not for our ſelves alone; but partly for our Country, partly for our Parents, and partly for our Friends*: and whatever was firſt made, was created for mans uſe; and man created for the mutual aſſiſtance one of another, and all for the glory of God. Now there is nothing in the World that can give a more ample demonſtration that we follow the Rule of *Plato*, than by putting in practice the gifts beſtowed upon us.

Nor do I think any thing can be more ſweet and pleaſant to the Student, nor more honourable to God, than for one man to ſtudy the Health and Welfare of another.

It was the ſin of man that hath made him miſerable; and Sickneſs and Diſeaſes is a great part of it in this World. And ſeeing it is ſo, and that God hath afforded him ſuccour in theſe

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Calamities, why ſhould any man be ſo ſtupidly ſottiſh, as to refuſe to underſtand it, or when in neceſſity to refuſe the fruition of it.

And now becauſe the Study of Phyſick, and the Nature of mans Body belongs to my Practice and Profeſſion, I think it highly convenient to ſpeak ſomething in reference to them both; and alſo to acquit my ſelf like a Phyſician.

And becauſe I ſpoke in the Praiſe of Learning, take notice, that by the help of that we are aſſiſted to conſider, that the Omnipotent Creator by his Divine Will, out of a lumpiſh, maſſie, confuſed nothing, created a decent Order, a comely Structure, Heaven and Earth, a World of every thing.

Separated the Darkneſs from the Light, the Waters from the Earth; gave limits and bounds to the ſwelling Waves, ſunk the deep Channels of the Ocean, and drawed the Waters into their proper ſtations, that ſo Earth and Water might make one compleat Superficies, adorning the Earth with her vegetable Companions (of various Colours and Forms, as it were Arms and Scutcheon of the great Creator) indued the Earth with a fructifying quality; Beautified the Heavens with Stars of various Natures; made two great Lights to divide day and night, and to diſtinguiſh the ſeaſons of the year.

The Air was furniſhed with Fowls, the Sea repleat with Fiſhes; and thus were all things put into a perfect order (which five days before were all diſorder) fit to entertain a Governour to ſway and controul the unruly Nature of brutiſh Beaſts, and to manure and take the ſweetneſs of things created.

Thus the Creator draws to a concluſion of his Work, and ſeems to queſtion and take Counſel with himſelf, and ſay, *Faciamus hominem ad imaginem noſtram*, thereby to make man more honourable than any other Creature: So he concludes to make him one part earthly, and two parts heavenly; he gave him a terrene Body, but an immortal Soul, a Divine ſhape with his face erect towards Heaven, and his under-

ſtanding partly Divine, and partly Natural.

Thus did God finiſh the Creation in making man, and did aſſign him with his own Stamp, ſo that we have Gods Hand and Seal for it.

Thus was man formed, called by the Greeks ἄνθρωπος, in reference to his Manhood and Creation; but μικρόκοσμος, in reference to his parts, he being an Epitome of the Macrocoſm or greater World.

Now let us inquire how Diſeaſes are bred in the Body of Man, and how he comes to be crazy and ſickly; therefore take notice, I told you there were Stars in the Heavens of ſeveral Natures; ſo there are humours in the body of man that are governed by thoſe Stars, ſo that according to their motion, Rays and Aſpects are the natural humours of man either nouriſhed or debilitated, inflamed or congealed, corrupted or cleanſed, increaſed or extinguiſhed. For at ſometimes by their cruel Influence they do inflame the blood, conſume the Spirits, exhauſt the *humidum radicale*, and render Diſeaſes ſo potent, they will not anſwer to Phyſick, although ingeniouſly applied; witneſs that raging Peſtilence 1665. and that Peſtilential Dyſenteria in 1670. with many others.

When at ſome other time by their beneficial Rays, they proclaim the Voice of Joy and Health among us, and make that Balſamick, which before was Arſenical.

Therefore this is the *primum mobile* of all Effects, and the very *Punctum* from whence we muſt derive all our Prognoſticks, both in Sickneſs and in Health, and from whence we muſt ſeek an account of the Courſe of Nature. Now having run over the Heads of the Courſe of Nature, we may admire the greatneſs of God in the Worlds Creation, his Mercy in its preſervation, and his Wiſdom in its operation, and cry out with the Pſalmiſt, *Quam magna ſunt facta tua, Jehova, valdè profundæ ſunt cogitationes tuæ*, Pſal. 92. 5.

Now it will be convenient to ſpeak ſomething concerning the

the Nature and Signs of certain Diſeaſes, which I think, if rightly conſidered by ſome, they would not go ſo head-long to work as they do, miſtaking one thing for another, and ſo prove the Nurſes of Diſeaſes.

The Scurvy is a Diſeaſe very common among us; and becauſe common, but little taken notice of; when indeed it is the very Mother of all Diſeaſes that proceed from Obſtructions; and we meet it daily in a ſeveral Guiſe and Habit, and appearing by ſeveral Symptoms. For ſometimes it is diſcovered by Laxity, Coſtiveneſs, or various coloured Urines, putrid Gums, looſe Teeth, ſtinking Breath, wandring Joynt-pains, Puſtles, conſumptive Waſtings, ſhortneſs of Breath, Suffocation, Stitches, Scurff, and other Eruptions of the Skin, with many more ſuch like: So that it may well be called the *Protean* Diſeaſe, by reaſon of its various ſhapes.

But becauſe there be many that have this diſeaſe, and yet are unwilling to make uſe of a Phyſician, I ſhall for their benefit preſcribe a very ſafe, eaſie, and familiar way of Cure; and therefore take notice, the Cure conſiſteth in opening Obſtructions, in carrying of the filth by Purgation, and by corroborating the Body; and firſt begin with an opening Purge, thus:

Take *Senna cleanſed one ounce, Rhubarb one dram; infuſe them twenty four hours in a pint of Ale or white Wine, then make it a little ſharp with Oyl of Vitriol; and take half an ordinary Beer-glaſs full in a morning once or twice a week*, and it will open the Obſtructions, and finely cleanſe the body. And becauſe gentle Purgers are apt to ſtir up wind, you may take in every Doſe as much Ginger as will lye on a ſhilling or more. For a ſtrengthning Medicine,

Take *Mithridate one dram, Antimony Diaphoretick ſeven grains, Salt of Scurvy-graſs one ſcruple: mix them, and take it at night going to bed, drink a little muld Sack after it, and ſweat if you can.* This continued, will do more good than moſt of their Chymical Preparations ſo much cryed up.

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The Dropſie is a diſeaſe that generally takes its beginning from a cold Liver; which being not able to ſanguifie, ſendeth a wateriſh humour into the Cavity of the Belly, which by degrees ſwelleth all the parts of the body: ſo that after due Evacuations, good Diet-drinks, is the beſt Method of Cure.

The Conſumption is a diſeaſe uſually coming from a defluxive Rheum, and is known at firſt by a ſmall Feaver, afterwards by a Cough, ſpitting up mattry flegm, want of Appetite, looſeneſs of the Belly, with other ſuch Symptoms; yet let none deſpair of a Cure, if not too far ſpent.

The French Pox is a diſeaſe not known always by a Flux of the Yard, but by Pains, Buboes, Nodes, putrid Ulcers, and ſuch like ſigns; therefore thoſe that have had ſuch foul play in the Sport of *Venus*, let them not fear, but be aſſured of a Cure without Fluxing, Salivation, Unction, or any ſuch curſed way invented rather to kill, than cure a Patient, to turn Beauty into a beaſtly Viſage, a pleaſant Countenance into a Face like Hell-flames.

The Stone and Gravel is both painful and common, and is ſo well known, that it needeth no diſtinct ſigns to be laid down; yet take notice I have Remedies that few or none know beſides my ſelf, and hath or knows will certainly cure, if the diſeaſe be not ſo rebellious to defie all Medicines. I might, if I had more room, have ſpoke of Agues, Feavers, Jaundice, Coughs, Itch, Womens Diſeaſes, pains in the ſides, Deafneſs, Worms both in old and young: And for Womens ſore Breaſts after their Delivery; I have a moſt ſpecifick Balſom which cureth at twice dreſſing, if there is no Tumor; as alſo all other ſuch painful Sores. But I ſhall conclude here, and ſpeak ſomething to the ſecond Branch of Study, and that is the moſt commendable and ingenious Art of Aſtrology, by ſo many abuſed. Let us therefore ſee what things are predicable by the Stars, nay let us ſee what things are not predicable, if ſcanned by an ingenious Artiſt. I wonder ſome think ill of this Art, I do ingage it is neither joyned with Magick,

gick, knit to Witchcraft, nor ſupported by Cheating; but harmleſs, legal, innocent, and profitable: and had not ſome of its Profeſſors plaid the Knave by it, it had never been ſo much abuſed by the Ignorant; for it is one of the moſt ingenious of the Mathematicks, becauſe it diſcourſeth the life of man from the Cradle to the Grave; yet not offenſive to the Almighties will. By this may the life of man be handled, with all his Diſeaſes, Crazineſs, Diſcompoſure of Body, occaſioned either by bad directions or bad revolutions, or other bad Poſitions of the malevolent Stars; by this we are inabled to diſcover whatſoever depends upon the wealth of one born, whether it will be or not, or whether it will continue or not. I have ſometimes admired at the Sympathy of the Heavens with our Actions, when I have ſeen the truth experienced concerning Women conceiving with Child, their Delivery, together with the Sex of the Infant; ſo that if Truth may ſpeak for the Art, why ſhould Envy contradict it?

Thus I have given you a Synopſis of the Art of Aſtrology, aſſuring you that all that can be done by Aſtrology, is lawful; and what cannot be diſcovered by it, may be judged to be the ſecret Counſels of the Almighty: where we ſhall conclude, and tell you that Phyſick and Aſtrology in all its parts, whether Nativities or Queſtions, are faithfully ſtudied and practiſed by me.

John Partridge.

All thoſe that are deſirous to make uſe of my Judgment, either Phyſically or Aſtrologically, let them repair to my Lodging, a little below the Pay-Office, *on the other ſide of the way, next door to the* Kings-Head *in* Broad-ſtreet, *near* Biſhopſgate, *where I ſhall give Attendance till three of the Clock in the Afternoon, where they ſhall be treated civilly, diſcourſed modeſtly, and uſed honeſtly.*